THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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The Character of Christ.

When we contemplate the character of Christ, a sensation of the most pleasing and exalted kind pervades our minds. Though his praises are continually declared, yet those who appreciate his motives and kindness, in appearing to man, continually desire to learn more of this wonderful being. He who takes an interest but slight at first in subjects of this nature, soon becomes impressed with their solemnity and importance; he is unconsciously attracted, and yields to an influence too mild and too agreeable to be resisted. For when we are once inclined with love and admiration of Christ, it is difficult to resist the sweet and soothing voice which whispers to us to follow our mediator and saviour.

The character of our Saviour, deduced from his actions whilst he assumed a mortal form, is calculated to excite feelings of intense interest. The dignity that recommends religion, and the virtue that adorns humanity were so beautifully exemplified in him, that we may well declare those who exhibit indifference in these subjects to have hearts incapable of any gentle feeling. We dare not presume to speak of Jesus Christ as God, otherwise than to acknowledge our deepest gratitude and most profound veneration, but as a man, we may dilate on those points in his character which so eminently distinguished him from mortals. For though without sin yet he took upon himself our human nature, soul as well as body. However his human nature was not confounded with his divine; the distinction between them was as obvious as that between our soul and body. This was exemplified in many instances. In one case the union of a divine and human nature in the same being was beautifully illustrated. It was at that time when, as he was sleeping a tempest arose. His frame was wearied, and, as a man he sought to refresh himself by sleep. Sleep, by its simi-

tude to death, forcibly recalls to our minds the transitoriness of human life, and weakness of man. Yet Christ humbled himself so far as to assume this characteristic of an imperfect and feeble being. But mark also his divinity. When the tempest arose and the elements were contending, and the wild ungoverned fury of their contention was on the eve of destroying the vessel of the disciples, Christ was awakened from his sleep, and he exerted his divine power, and with a word the violence of the tempest was appeased. That same power which opened the windows of heaven, and made the sea to rush over its bounds, and said to it "Thus far shalt thou go and no farther" was here exerted to calm the angry flood, and forbid its farther violence.

The singular and unbounded love of our Saviour has been an exhaustless theme of divines, and indeed this peculiarly distinguished him from the sinners he came to save. There appeared moreover in him a compound of benevolence, mildness and humility, which, though never exhibited in such perfection by any man, is still consistent with the human character. Whilst we turn with anger from the ungrateful man, he still loved those, who, not contented with exhibiting the blackest ingratitude, persecuted him to death. He came to prepare an eternal habitation for those who denied him a place where to lay his head.—Whilst the ambitious seek for worldly power and aggrandizement, and avoid those whose lowly occupation would in their estimation detract from assumed dignity, he deemed it no degradation to visit sinners and publicans, a class of men upon whom the Jews looked with contempt or hatred. His courage did not forsake him when scribes and high-priests, the honoured of the nation sought his ruin. A petition for relief was, with celestial benignity, always granted and the faith which he saw in others, he exalted by his approbation. No appearance of a proud reliance upon his unbounded power, or unseemly exultation when he met with the welcome of hosannas, appeared. But heroic firmness and constancy and dignity such as none but a godlike being could assume, were exhibited when enmity persecuted, and temptation assailed, and malice reviled. With no comforter on earth, and with no rank or wealth, by the assistance of which he might cope with adversaries, he sustained with patience and humility, the assaults of the wicked.

He complied with the customs of the country, but he spared no superstitions and prejudices of the Jews; he presented to their view, their errors, though without the intolerance of the bigot. For mildness was his characteristic. Let him who in emergencies knows not how to act, turn to the representation of Christ's character, which the evangelists have given us, and he will quickly know in what direction to turn his steps, and upon whom to call for support.

Every quality of the heart which we love, and every quality of the

mind, which we admire, were exhibited in our Saviour, free from the blemishes and faults which worldly passions scatter over the human character. Such love was never exhibited when hatred was the reward, such dignity was never so completely blended with humility, such exaltation uncorrupted by worldly pride, such patience under suffering, were at no other time beheld. And when we think how consistently this character was maintained, and what was the motive for assuming such a form, and what was the termination and final result of this extraordinary scene—infidelity is hushed and all the vain and sophisticated arguments of the enemies of God pass before us as the unregarded wind, and with heart and soul we proclaim 'This truly was the Son of God.'

But were these monsters of iniquity who sacrificed our Lord, the last who appeared in array against God—are there no more in whose breasts, rankle the same evil passions and the same malignity? There are those who with unblushed confidence dare to assert that Christ is not God, that he is not one person in the Trinity, but simply a man, and not a descended God. Such blasphemy equals the malignity of those who crucified the Saviour. It tears from those who are repentant the comfort which they might experience from the soothing thought, that they were reading the word of God. It strives to make Jesus Christ an impostor, for he said he and God were one, and these deluded beings contradict this assertion. He who existed before the creation of the world, and came to take upon himself the human form, who being purity, bore our sins, and suffered for our transgressions, who being perfect love, came to save his enemies, after all his sufferings, and compassion and love, is denounced by miserable men, as a deceiver. Such depravity is almost incredible, and we are inclined to believe that those who do express such corrupt doctrines, must in a weak moment have yielded to the insinuations of an evil spirit, and turned from the voice of truth, of religion, and of God.

HIRAM.

Death.

In the whole course of our observation there is not so misrepresented and abused a personage as Death. Some have styled him the King of Terrors, when he might with less impropriety have been termed the terror of kings; others have dreaded him as an evil without end, although it was in their power to make him the end of all evil. He has been vilified as the cause of anguish, consternation and despair; but these, alas, are things that appertain not unto death, but unto life. How strange a paradox is this, we love the distemper, and loathe the reme-

dy, preferring the fiercest buffetings of the hurricane, to the tranquility of the harbour. The poet has lent his fictions, the painter his colors, the orator his tropes, to portray death as the grand destroyer, who for a perishable state, gives us that which is eternal! Can he be styled the enemy, who is the best friend only of the best, who never deserts them at their utmost need, and whose friendship proves the most valuable to those who live the longest? Can he be termed the prince of phantoms and of shades, who destroys that which is transient and temporary, to establish that which is real and fixed? And what are the mournful escutcheons, the sable trophies, and the melancholy insignia with which we surround him, the sepulchral gloom, the mouldering carcass, and the slimy worm? These indeed are the idle fears and empty terrors, not of the dead, but of the living. The dark domain of death we dread indeed to enter, but we ought rather to dread the ruggedness of some of the roads that lead to it; but if they are rugged, they are short, and it is only those that are smooth, that are wearisome and long But perhaps he summons us too soon from the feast of life, be it so; if the exchange be not for the better, it is not his fault but our own: or he summons us late; the call is a reprieve rather than a sentence; for who would wish to sit at the board when he can no longer partake of the banquet, or to live on to pain, when he has long been dead to pleasure? Tyrants can sentence their victims to death, but how much more dreadful would be their power, could they sentence them to life? Life is the jailer of the soul in this filthy prison, and its only deliverer is death; what we call death, is a passport to life. True wisdom thanks death for what he takes, and still more for what he brings. Let us then like sentinels be ready because we are uncertain and calm because we are prepared. There is nothing formidable about death but the consequences of it, and these we ourselves can regulate and controul. The shortest life is long enough if it lead to a better, and the longest life is too short if it did not.—*Lacon.*

On some things which appear useless.

Divine Providence, by which the world is governed, is universal, and extends to the minutest things, and to events the most trifling. How many things there are in the world which appear useless. Multitudes of insects appear not only useless, but hurtful to men, to beasts and to vegetables. Many men and animals just shew themselves upon the earth and disappear; others are born monsters and deformed, or become impotent. Many faculties appear to be lost for want of an op-

portunity to make them useful. Many of the best undertakings fail before they come to maturity. Some may ask, could all this be, if an infinitely wise being governed the world? But who are they that dare question the wisdom of Divine Providence? Are they sure they are right? Do they know all things well enough to see their connexion with, and dependance upon each other, and to say with certainty, "this is absolutely useless. or, answers no good purpose? We should remember how limited and weak our understandings are. It becomes us to observe a respectful silence; not to criticise, but to adore, when we reflect upon the works of the Lord, who has done all things well. Besides, many things may be useful in different ways. Certainly the insect devoured by the swallow cannot produce a new generation, yet it serves as food for the swallow. Though our tears cannot soften the cruel man, yet they are not lost; they serve to keep up the sensibility of our hearts; and besides they shall not be forgotten before God.—Blessed are the merciful, for they shall obtain mercy. Do not let us think then, that there is any thing in the world entirely useless, All things answer the end proposed by God, and exactly in the way too which he determined upon before the world was. True Wisdom, not only attends to the present, but extends to the future; and it is the connexion which one thing has with another, that renders them in many cases subservient to some good end. Each being has a share in the plans of the Creator; but the part which belongs to some beings is so small as to be imperceptible, and so may entirely escape our observation. But we ought not to infer, that they are therefore useless or hurtful. Let us be persuaded that God is infinitely wise, and that he acts by a well informed plan; this will contribute to our peace and happiness. Daily events transpire, for which we cannot account; and then perhaps our confidence is weakened. Let us learn, however, from daily experience, and from the dispensations of Providence, the equity of the government of God, this will render our minds tranquil under all the vicissitudes of human life. We shall then be persuaded, that in all that God does, or permits to be done, he has wise ends in view. Instead of finding fault, let us constantly adore his wisdom, and render glory to his name. All events will justify that Being who has never been mistaken in the government of the universe; and of whom we are assured, that as the Judge of all the earth he will do right. A proper belief of this will tranquilize our minds here, and render us happy hereafter.—*Sturm.*

Good, in Scriptural language means the same as 'heavenly' and 'scriptural,' and refers to God. Nothing therefore is good, but what comes from God and belongs to him.

Review of White's evidence against Catholicism.

(*Conclusion, from page* 205)

The fifth letter describes some of the practical enormities of the system of the church of Rome under the heads of moral character, celibacy and nunneries. The details in this painfully interesting and affecting chapter, fully confirm what many Catholic writers affect to consider the more popular prejudices of Protestant countries on these subjects. The evils resulting from Monastic vows and imposed clerical celibacy are so notorious and appalling, that the Church of Rome evinces a most culpable pertinacity in still clinging to these restraints, especially as such points of discipline might be altered without prejudice to her doctrines, or disparagement of her claims. In no part of his work does our author speak with more poignant feelings, or with a more painful testimony from personal knowledge, than in this letter. The concluding paragraph is deeply affecting; we quote it however, chiefly for the sake of showing the cruelty and tyranny of monastic vows, imposed often in tender youth, and never to be broken. The moral evils of the system, have been often exposed, and we need not dwell on them—but second only to these are the inflictions of suffering which it often involves.

"Cruel and barbarous, indeed, must be the bigotry and policy which, rather than yield on a point of discipline, sees with indifference even the chance, not to say the existence, of such evils. To place the most sensitive, innocent, and ardent minds under the most horrible apprehensions of spiritual and temporal punishment, without the clearest necessity, is a refinement of cruelty, which has few examples among civilized nations. Yet the scandal of defection is guarded against by fears that would crush stouter hearts, and distract less vivid imaginations, than those of timid and sensitive females. Even a temporary leave to quit the convent for the restoration of decaying health is seldem given, and never applied for but by such nuns as unhappiness drives into a disregard of public opinion. I saw my eldest sister, at the age of two-and-twenty, slowly sink into the grave within the walls of a convent—whereas, had she not been a slave to that church which has been a curse to me, air, amusement, and exercise might have saved her. I saw her on her death bed. I obtained that melancholy sight as the risk of bursting my heart, when, in my capacity of priest, and at her own request, I heard her last confession. Ah! when shall I forget the mortal agony with which, not to disturb the dying moments of that

truly angelic being, I suppressed my gushing tears in her presence—the choking sensation with which I forced the words of absolution through my convulsed lips; the faltering steps with which I left the convent alone, making the solitary street where it stood re-echo the sobs I could no longer contain!

"I saw my dear sister no more; but another was left me, if not equal in talents to the eldest (for I have known few that could be considered her equals,) amiable or good in no inferior degree. To her I looked up as a companion for life. But she had a heart open to every noble impression—and such, among Catholics, are apt to be misled from the path of practical usefulness, in the wilderness of visionary perfection. At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a convent, where she was not allowed to see even the nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society. A coarse woollen frock fretted her skin—her feet had no covering but that of shoes open at the toes, that they might expose them to the cold of the brick floor—a couch of bare planks was her bed, and an unfurnished cell her dwelling. Disease soon filled her conscience with fears—and I had often to endure the torture of witnessing her agonies at the confessional. I left her when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly for her loss two years after—yet I could not be so cruel as to wish her alive." pp. 140—143.

The concluding letter, the sixth, points out the obstacles which the Roman Catholic doctrine and discipline present to mental improvement, and the tendency of the Catholic Breviary and Prayer-book to cherish credulity, and adulterate Christian virtue. These are heavy charges, but we fear they are too well founded. This long and miscellaneous letter does not admit of abridgement, and our limits forbid quotation. If any of our readers have a taste for absurd stories and fictitious miracles, they may largely indulge their appetite in Mr. White's citations from the Breviary, and other accredited formularies. While such idle legends are made the subjects of faith and religious reference, well may the church of Rome prohibit the miscellaneous perusal of the Scriptures—well may she forge trammels to confine the expansion of the human mind, and to render the nineteenth, and all the succeeding centuries, as exact a counterpart as possible of the darkness and superstitions of the middle ages.

From the foregoing remarks and extracts it will be seen that Mr. Blanco White has exhibited an appalling, and it may possibly be said

in some instances, an exaggerated picture of the Church of Rome—yet, with every abatement, if abatement be necessary—but, on the other hand, with some important *additions* to the catalogue of evils, including several doctrinal errors, which are but slightly alluded to by our author—what a spectacle is presented to us of a professed, *the* professed church of Christ, once the arbitress of all Christendom, and still boasting a larger numerical census than any other section of the Christian church! But let us not think it enough to exhibit either our grief or our indignation, or both, at the melancholy exhibition. As Christians, as Protestants, we have a responsible part to perform as respects this corrupt church. First, we must in heart, as well as in name, renounce its unscriptural doctrines and practices—some of which are but too ready to cling around our common nature, under every rariety of sect and persuasion. Next we have a duty to perform towards the members of this corrupt community itself—not, indeed to imitate their example by attempting to convert or subdue them by force and persecution, but "in meekness to instruct them that oppose themselves:" to offer to them the sacred Scriptures, and by charity and conciliation endeavor to win their attention to their life-giving message—and when all other means fail, to pray for them to Him who alone can enlighten the understanding, and correct the pravity of our fallen and guilty nature.

Evangelical Lutheran Synod of Ohio.

A German copy of the minutes of the Ohio Synod, has just come to hand. Our readers will, we trust, be gratified with the following summary:—

On the 10th of June, the Ministers and Lay-delegates attached to the Synod of Ohio, assembled at Columbus. Service preparatory to the administration of the Lord's supper, was performed by the Rev'd Mr. Rieman, who delivered a discourse from 1 John, 1. 9.

At candlelight, the Rev'd. Mr Schneider preached. Text, Col. 2. 3.

Sunday morning the members of the Synod, and a large concourse of persons assembled in the church, upon which occasion the venerable Mr. Stauch, preached. Text, John 1—29, after which a great number of persons, partook of the Holy Supper.

The venerable senior, Steck, Rev'd Manning and Espich, preached severally, during the remainder of the day.

Twenty-one members of the Synod were present, and twelve Ministers and their Lay-delegates were absent.

The officers elected for the ensuing year, are

Rev'd. Mr.	*LEIST,*	*President.*
" "	*STECK, Jun.*	*Secretary.*
" "	*KEMMERER,*	*Treasurer.*

The Rev'd. Mr. Schuh, made an interesting report of his missionary tour, through such districts in the state of Ohio, as are destitute of the preached Gospel. From it we learn, that many new churches could be organized with facility, if we had more Ministers, and especially such who are capable of preaching both in the English and German languages. Mr. Schuh preached frequently in both languages, and in every instance, to the most attentive audiences—administered the Lord's Supper upon several occasions, and baptized a number of children.

The great necessity of our people, (whom God has blessed with the things of this world) contributing toward a missionary fund, will not be doubted, when we inform our readers, that Mr. Schuh received during his whole tour but $2 96.

The society for colonizing the people of colour, upon the coast of Africa, is earnestly recommended to our people in Ohio, as an institution worthy of their support.

During the last year, were baptized within the jurisdiction of this Synod, 2050—confirmed, 742—communed, 6675—buried, 225.

Sixty-three congregational schools are reported as in a flourishing condition.

The absence of Ministers, as we already, stated, renders the above parochial report deficient. However, deficient as it is, we cannot but be convinced, that our church in Ohio, enjoys the blessing of God, and that our Ministers are, as they should be, industrious and zealous.—But, an additional number of Ministers are wanted, for we discover that two counties, viz. Morgan and Coschoctin are entirely destitute of Ministers of our church, whilst a number of churches in different counties are now actually vacant.

On the evening of the 14th instant, after a discourse from Romans, viii. 1. by the Rev. Mr. Heinicke, the President, adjourned the Synod to Trinity week, A. D. 1827.

Virtuous Poverty.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps—how quiet his breast—how composed his mind—how free from care—how easy his provision—how healthful his morning—how sober his night—how moist his mouth—how joyful his heart,—they would never admire the noise—the diseases—the throng of passions, and the violence of unnatural appetites, which fill the houses of the luxurious and the hearts of the ambitious.—*Lutheran Magazine.*

Theological Seminary.

The Editor begs leave to ask the attention of his readers, to the following report, of the Board of Directors of the Seminary at Gettysburg, which was read, and unanimously adopted by the General Synod of our church, at its late sessions. We are certain, the true and spiritual members of our church at large, will consider it, a very interesting document, speaking a language sufficient to remove all doubts, if ever they existed in the minds of any persons, with regard to the firmness, expediency, and usefulness of the General Synod.

The officers of the Board of Directors, elected at a late meeting, are,

Rev. Dr. SCHMUCKER,	*President.*
" D. F. SCHAEFFER,	*Vice President*
" J. HERBST,	*Secretary.*
C. A. BARNITZ, Esq.	*Treasurer.*

As we have necessarily, been absent from this place, we fear it will be out of our power to furnish our readers, for the present, with extracts from the late proceedings of the Board of Directors.

Report of the Board of Directors.

In presenting to the Supreme Judicatory of the Lutheran Church in America, an account of the progress of the institution so recently founded, under God, by their faith and zeal; the Board of Directors feel themselves imperiously called on to render their acknowledgments to the Great Head of the Church, in whose name the enterprise was undertaken, and who has so graciously smiled upon the feeble efforts of his servants. Agreeably to the appointment of the General Synod, the Board met at Hagerstown on the first Wednesday in March 1826, to attend the important and difficult duties assigned to them. Extensive exertions had been made by the citizens of several towns, to obtain the location of the Seminary; and much interest was excited by the subject. Aware of the fact, that the decision of this question would exert an important and permanent influence on the welfare of this institution, and feeling the difficulties which conflicting opinions and wishes cast into their way; the Board, at different stages of their deliberations, addressed their fervent entreaties to the Great Head of the Church for the guidance of his Spirit, until a degree of solemnity was thrown around the question, which alike convinced them that the hand of God would guide the decision, and prepared them to acquiesce in the result. Under these circumstances Gettysburg was chosen, not only as having made the highest pecuniary offer, but more particularly as being most central to the great body of the Lutheran Church; and the Board find pleasure

in stating, that after an experience of nearly two years the propriety of their decision becomes more evident. At the same meeting, the Professor elect submitted the Constitution which he had been appointed to prepare, and which, after mature deliberation, was, with some additions, unanimously adopted.

On the 5th of September ensuing, the Board convened at Gettysburg, and solemnly inaugurated their first Professor; after which the operations of the institution immediately commenced. The number of students who at first applied for admission, was eleven; the whole number of individuals who have been connected with the institution, at present amounts to twenty-three, and letters have been received from six others who intend to enter.

The course of studies prescribed by the Constitution of the Seminary, has been faithfully pursued. It is, however, a very difficult matter to obtain German text-books; and it was not until after much exertion and search in different parts of our country, that half a dozen copies of any good author on the subject of Practical Divinity could be found. The arrival of the very extensive and valuable collection of works obtained by the General Synod's agent in Germany, will entirely remove this difficulty, and will not only afford an opportunity, but will present many inducements to students to pursue their German studies.

With regard to the spiritual prosperity of the Seminary, the Directors have the most satisfactory evidence that ardent piety and enlightened zeal for the Redeemer's kingdom, are habitually and successfully inculcated. They cherish the firm conviction that this school of the prophets will, under God, prove an eminent blessing to the Church; that it will annually send forth sound and able divines, and faithful, zealous pastors, "who shall be able rightly to divide the word of truth, and give to each hearer his portion of instruction and edification in due season." In connexion with this item of their report, the Directors have the pleasure to state that there is both a Missionary and a Tract Society established in the institution, and that the great object of evangelizing the world, finds zealous advocates in all its members. Nor can they pass over in silence the pleasing fact, that as a mark alike of attachment to the cause of Tracts and of respect for the Professor, the students by their contributions constituted him a life member.

In determining the course of instruction in the Seminary, the Board thought it best at once to assume an elevated ground, and presuppose in the applicants for admission as many preparatory attainments as are required in any other similar institution in our country. To the adoption of this course they were led by the conviction that it is not only best calculated to promote the interests of the Redeemer's kingdom, but

is also imperiously called for by the exigencies of our rapidly extending Church. Yet in the present imperfect state of education in the Middle and Southern sections of our country, there will always be some amongst the applicants for admission, whose individual means will not bear them through a college course, or whose advanced age renders it inconsistent with their duty, to spend so many years in the pursuit of secular learning. The Board therefore believed it highly conducive to the prosperity of the Seminary, to have in its vicinity a well conducted classical school, in which persons of the above descriptions, could attend to the most useful and necessary preparatory studies, without which they could not fully comprehend the instructions of the Seminary, and in which others could be prepared for entrance into the different colleges of our country. But the Board are well aware of the fact, that as Directors of the Theological Seminary, they have no authority to establish such a school. They therefore, at the meeting last spring, associated themselves together as individuals, and appointed a committee to ascertain whether the proceeds of such a school would defray the expenses attendant on it, and if so, to put it into operation. Since that time this school has been organized, Mr. Jacobs has been selected as teacher, a considerable number of pupils have been received into his school, and among the number, six young gentlemen, destined for the ministry of our Church. The Directors would earnestly recommend this school particularly to those members of our Church who wish to give their sons a liberal education, as an institution well calculated to prepare young gentlemen for entrance into any college, and to give others the most important branches of a college education. For the reception of this school, the Trustees of Gettysburg Academy very kindly granted a room in their edifice, and the Board feel it no less a duty than a pleasure, thus publicly to acknowledge their obligation to said Trustees, and to the citizens of Gettysburg in general, for the promptness and cordiality with which they have uniformly co-operated with the Board in promoting the prosperity of the Seminary.

In compliance with a resolution of the last General Synod, the Board made application to the Legislature of Pennsylvania, and obtained an Act of Incorporation, a copy of which is herewith transmitted.

The funds of the institution are as yet in comparative infancy. Subscriptions to some considerable amount have been obtained, but several years must yet elapse before all the instalments are due, and the sum total can be collected. On this subject the Board deem it their duty to record the distinguished munificence of our Rev. Father Shober, whose zeal in the cause of the Redeemer is well known, and whose praise is in all the Churches. He has given to this Board a lawful title to 2434 acres of land on the banks of the Yadkin river, in the state of North Carolina, for the benefit of this institution. Part of this land is improved, and there

is every reason to believe that in a few years it will be a productive fund. To the Rev. Messrs. Herbst, Keller, and Ruthrauff, sen. also, the Board feel themselves under peculiar obligations, for the zeal which they have evinced, and the many sacrifices which they have made, in the service of the Seminary. The Board have the most satisfactory reason to believe that the institution committed to their charge, is gradually engaging the confidence of the christian public in general, and of our Church in particular. They are assured that the prejudices which were entertained against it by some unacquainted with its nature and design, have in a goodly measure subsided, and that many who at first regarded it with a suspicious eye, now belong to its advocates, and are heard offering to the mercy-seat of God their prayers for its prosperity. In the production of this happy change, an important influence must be assigned to the Evangelical Lutheran Intelligencer, a publication in which the interests of this institution and of the Church in general, are ably advocated, and the editor of which, our Rev. Brother Schæffer, merits the warmest praise for his indefatigable zeal in behalf of every thing that regards the interests of the Lutheran Church. Although it seems to be a digression from the subject of this Report, the Board cannot but express the wish that the General Synod would adopt some efficient measures to extend the circulation of this publication Upon the most felicitous result of the mission of our beloved Brother Kurtz to Europe, the Board deem it needless to enter into details, as the circumstances of the case are generally known to the members of this body, and as the Rev. Mr. Kurtz will himself make report to them. Suffice it to say, that he has been received with every mark of friendship and cordiality by our brethren in the different sections of Europe, and particularly in Germany; and that the distinguished liberality of our Lutheran brethren calls for the warmest and most lasting gratitude from our American churches, and imposes on the General Synod renewed obligations to cherish feelings of the most ardent fraternal affection and intercourse.

New German Periodical.—The orthodox literati of Germany are about to establish a periodical Journal called the "Evangelische Kirchenzeitung," to be published at Berlin, and edited by Professor Hongstenberg, of that place. It is to contain critical notices, essays, and religious intelligence, and some hundred and fifty individuals are pledged to support it. The English and American department is assigned to Professor Tholuck, of Halle. Professor Robinson, through whom we have received a proposal to exchange with this work, remarks, "I cannot help regarding its establishment as very auspicious to the cause of Evangelical religion in Germany.—*Christian Spectator.*

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Minutes

Of the General Synod of the Evangelical Lutheran Church in the United States.

The efforts of several Ministers and Lay-men to sustain this Synod, have been crowned with ineffable success, and, we are bold to say, that not only will this institution have a most powerful and beneficial effect upon that part of Christ's church to which we belong, but in a few years become, the concentrating point of all our Synods in the United States. Most sincerely attached to our Lutheran Zion, its doctrines and discipline, we would appear among the first, to oppose any attempt to impose a "strange yoke" upon us, but, we shall deem it the highest honour and chief source of our happiness, to have ranked among those, who, "through good and evil report," sustained an institution, which will naturally have an influence, to preserve union among our brethren, and the *purity of our faith.*

In contemplating the successful operations of the General Synod, and the happy effects which, through it, have already resulted to the church of Christ, we are convinced that every opponent, will, if not early, late at least, repent of his opposition, for never was any thing brought into existence through the instrumentality of men, which received the evident and signal approbation of God in a higher degree than the General Synod. To enable every person to judge for himself, we shall publish the minutes entire, commencing in this number, those of the fourth General Synod, convened at Gettysburg in October last.

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Gettysburg, Sunday, Oct. 26, 1827.—This being the day appointed for the meeting of the General Synod, the clerical and lay delegates elected by the different Synods, together with the other clergy present, assembled at the house of the resident pastor, and at 10 o'clock A. M. proceeded to the Lutheran Church. The Rev. Dr. Kurtz delivered the pastoral discourse—after which, the whole Synod united with the Church, and other brethren present, in celebrating the Holy Supper of our Divine and risen Saviour. The preparatory discourse had been delivered on the previous day by the Rev. Mr. Heim. In the afternoon, divine service was conducted in the German language, by the Rev. Mr. Helfenstein, and at night, by the Secretary in the English language. Rev. Messrs. Reck and Klein preached in the other Churches of the town, which had been kindly tendered for the purpose.

Monday, 9 *o'clock*.—The President, the Rev. Mr. Shober, being absent, the Secretary, agreeably to the Constitution, organized the Synod by prayer.

The Minutes of the different Synods and other credentials were then presented, from which it appeared that the following brethren were elected as delegates to the General Synod.

From North-Carolina.

Rev. Martin Walter, Pastor of the Churches in Pincastle and its vicinity, Bottetourt county.

Rev. Mr. J. Reck, Pastor of the Churches in Salisbury and its vicinity.

Mr. Ramsouer, from the Congregations of Lincoln county.

Jesse Walton, Esq. Rowan county.

From Maryland and Virginia.

Rev. Dr. Kurtz, Pastor of the German Lutheran Church in Baltimore.

Rev. Mr. D. F. Schaeffer, Pastor of the Church in Fredericktown.

Rev. Mr. C. P. Krauth, Pastor of the 2d English Lutheran Church in Philadelphia.

Mr. Frederick Nusz, Fredericktown.

J. Harry, Hagerstown.

A. Lichterwalter, Taneytown.

From West Pennsylvania.

Rev. Mr. J. Herbst, Pastor of the Churches in Gettysburg and its vicinity.

Rev. Mr. H. Stecher, Pastor of the Churches, York county.

Rev. Mr. W. Heim, Pastor of the Churches in Mifflin and its vicinity.

Mr. C. A. Morris, York.

Geo. Ziegler, Esq. Gettysburg.

Geo. Smyser, Esq. Gettysburg.

The Synod then proceeded to the election of officers, and on counting the ballots, it appeared that

Rev. Mr. KURTZ, D. D. was elected President.

" *D. F. SCHAEFFER, A. M. Secretary.*

" *C. A. BARNITZ, Esq. Treasurer.*

The following gentlemen were present, and admitted as advising members—

The Rev. Dr. Schmucker, Rev. Mr. Grob, Rev. Professor Schmucker, Rev. Messrs. Klein, Eyster, Hoffman, and Albert.

The Rev. Mr. Helfenstein, of Philadelphia, as delegate from the Bible Society in that city—

And Rev. Mr. Van der Sloot, as delegate from the General Synod of the German Reformed Church.

The Minutes of the several Synods being laid on the table, it was

Resolved: That they be distributed among the following committees for Report—

1. Rev. Reck and Ramsouer.
2. " Herbst and Morris.
3. " Krauth and Nusz.

The Rev. S. Helfenstein having informed the Synod of the nature of his mission to this Synod, it was *resolved:*

That the Rev. Messrs. Schaeffer and Heim, and Messrs. Walter, Harry and Smyser, report on this subject during the afternoon session.

The Synod then resolved itself into a committee of the whole; after which,

A letter from the Rev. Dr. Planck, of Gœttingen, was read. The Synod was gratified by the deep interest evinced by this letter, in the affairs of our Church in the United States, and received the good wishes of its distinguished author with grateful feelings. The Corresponding Committee was directed to answer this communication.

An interesting letter from Rev. G Shober, was then read. *Ordered,* that the Secretary answer it; and that he be requested to insert it in the Intelligencer. *Resolved,* That an extract be inserted in the Minutes of the Synod.

Mr. Morris was appointed to furnish the Secretary with such extract, and a translation of it.

Resolved, That the Minutes of each session be read at the commencement of the subsequent session.

A letter from Rev. Dr. Kniewel, of Danzig, containing a description of the state of our Church in Prussia, was read.

Synod adjourned.

Monday, 3 *o'clock P. M.*—Synod was constituted by Prayer.

The consideration of Dr. Kniewel's letter having been resumed, it was *resolved:*

That an extract from it be inserted into the Minutes.

Resolved, That Rev. J. Herbst furnish the Secretary with such extract, and translation in the English language.

A letter from the Tract Society at Philadelphia was read, and referred to Rev. C. P. Krauth and J. Herbst.

The Committee which was appointed to the subject of the Rev. Mr. Helfenstein's mission, presented the following Report, which was read and adopted, viz.

Whereas the Bible Society of Philadelphia have resolved to supply every family in Pennsylvania, destitute of a Bible, with a copy of it, and have communicated such a resolution to this Synod through their agent, Rev. S. Helfenstein, requesting their co-operation in effecting this object:

Therefore, *Resolved:* That this Synod highly approve of the laudable undertaking of said Society, and being desirous to give facility to such efforts—earnestly recommend to all the ministers and members of the Churches within their jurisdiction, to give every assistance within their power to carry into effect the operations of said Society, and of every other similar institution now established, or, that may be established within the jurisdiction of the Synod.

The decisions of the different Synods having been called for, on the subject of the alteration in the Preamble of the Constitution of the General Synod which was recommended by the last General Synod, it was found that the Synods had unanimously adopted the alteration, and the President therefore pronounced the Constitution altered so as to read as follows:

"Jesus Christ, the Supreme Head of his church, having prescribed no entire specific directory for government and discipline, and every sectional church being left at full liberty, &c.

The report of the Committee to whom were referred the Minutes of West Pennsylvania Synod, was read and adopted.

Report of the Committee on the Minutes of the Synod of Maryland and Virginia was read and adopted.

Report of Committee on the Minutes of the Synod of North Carolina was read and adopted.

Resolved, That a pastoral letter be addressed by this Synod to our Churches, and that the reports adopted, be referred to the committee, who shall prepare said Pastoral letter.

The Committee consists of Rev. D. F. Schaeffer, Rev. J. Herbst, and Professor Schmucker.

The Committee to whom was referred the letter from the American Tract Society, made the following report which was read and adopted.

Resolved, That the General Synod of the Evangelical Lutheran church in the United States regard with deep interest the exertions of the American Tract society, and recommend the design of said society to the churches under their care; to give it their aid by the formation of auxiliary societies, and such other means as have been recommended by the parent institution.

The Committee appointed to prepare for publication a new hymn-book in the English language, made the following report:

The Committee appointed to prepare for publication a new and comprehensive selection of hymns, for the use of our churches, respectfully report, that they have devoted their most particular and prayerful attention to the important business assigned to them. They have procured all the most excellent and valuable hymn-books used by sister

churches, and have also examined very many hymns found dispersed through the works of individual authors. They feel assured that the selection made will contain the major part of the best hymns extant in the English language. They have also, after mature consideration, constructed a new arrangement, which they deem decidedly more practical than any other which they have seen, and calculated to be more useful to both ministers and laymen. A general view of this arrangement they beg leave to submit to the General Synod. The basis of the selection is the New York hymn-book, according to the instructions of this body; and the hymns selected from it, together with those intended to be added, will amount from eight to nine hundred.

The committee recommend that the printing of the work be commenced at the press of the Theological Seminary without delay, and that a committee be appointed to make the necessary arrangements for its publication, and to attend to the accuracy of the impression.

Signed—

S. S. SCHMUCKER,
C. P. KRAUTH,
G. SHOBER,
J. G. SCHMUCKER,
B. KELLER.

Divine service was conducted at candle-light in the German language, by the Rev. Mr. Walter. Adjourned.

(*Conclusion in our next.*)

Interesting Report of the Missionary Committee,

To the Evangelical Lutheran Synod of New York, convened at Albany, in October, 1827.

As soon as the Minutes of this respectable Synod, come to hand, we shall publish copious extracts, as we are desirous of making the Intelligencer a work, from which every information with regard to our church in the United States, can be readily derived, thus enabling our people, though dispersed throughout this country, to have a correct view of what their brethren are doing and experiencing, in the various sections of the church. This is the sole object we have in view, in devoting our time and feeble powers to the arduous task of editing the Intelligencer. We trust, therefore, that our people will exert themselves to obtain additional subscribers, so that we may meet the expenses incurred, by the purchase of paper, and the work of the printer.—We extract the following report, from the Lutheran Magazine.

"1. With gratitude towards God, the Father of our Lord Jesus Christ, your committee is enabled to state, that the weak exertion on

our part, to build up the waste places of our Zion, have been abundantly blessed, notwithstanding the smallness of our means.

Immediately after the meeting of the Synod last year, the congregation in West Camp, Ulster county, which had petitioned the Synod for assistance, were presented with a small sum, which, added to the contribution raised by the members of the congregation, would enable them, as they stated, to obtain the services of the Rev. Mr. Eyer, once in four weeks. The Chairman of your Committee has since been informed, by letter from Mr. Eyer, that for some time he preached regularly every fourth week in said Congregation; but that circumstances had of late prevented him from attending as regularly as he could wish. Your Committee would therefore recommend to your Rev'd. Body, that Mr. Eyer be be again requested to take charge of said Congregation, as well as a small Congregation at Woodstock; and that such measures be adopted for the preservation and advantage of these feeble Congregations, as in your wisdom may be deemed expedient; the Missionary Committee, at the same time, being willing to assist from the Missionary Fund as much as possible.

2. The congregation at Williamsburgh, Dundas county, and Osnaburgh, county of Cornwall, Eastern District, U. C. have enjoyed the services of the Rev. Mr. Hayunga, since the last session of the Synod. In the former township, a Church has been built, in the fourth concession, on a lot of three acres, presented for that purpose, by Mr. Cook, and has been dedicated to the service of Almighty God, by the above named Rev'd gentleman.

On a late visit to these congregations, the chairman of your committee had the satisfaction to observe a great and increasing attention to the preaching of the Gospel in those regions; no less than 87 persons have been received as members of the Church, by act of confirmation, during the course of the past summer.

The parsonage house and lot of ground, granted to the Lutheran Congregation in Williamsburgh, near the river St. Lawrence, by act of Parliament of Upper Canada, is still held in possession by Mr. Wiegand, an Episcopalian clergyman, formerly of our church; but steps have been taken to bring the claims of the Lutheran congregation to said property, before the constituted authorities of that country.

3. The congregations in Ernesttown and Fredericksburgh, Addison county, Middle District of U. C. which have been now for some time under the pastoral care of the Rev. Mr. Guenther, were also visited last spring, by the chairman of your committee; and here, likewise, the increasing attention to religion, and the zealous labour of our brethren in that remote part of our church, afforded him peculiar satisfaction. In the neighbourhood of Mr. Guenther, are several settlements, where Mis-

sionary labour might be advantageously employed, and, in time, new congregations be formed. One of these settlements is at Sidney, where four families now belong to our church, and as many others are favourably disposed. About five miles beyond that settlement, are likewise a number of families belonging to our church. At Mohawk-bay, a distance of about seven miles, there are at present six communicant members of the Lutheran Church, besides ten families descendants of Lutherans, living in the immediate neighbourhood, most of whom would undoubtedly join the church, if they could enjoy the ordinances of the Gospel statedly. Six miles north-east of Mohawk-bay, is a settlement, where seven families belong to our church, and the other settlers are favourable to its doctrines and church government.

Besides these settlements, there are in the township of Markham, on Young's street, about 30 miles north of York, and in the adjoining towns, a great number of Lutherans and others of German descent, so that a German newspaper, printed at York, is supported by them. They have a minister by the name of Peterson.

One of the principal obstacles to the growth of our church in Canada, is to be found in the great number of circuit preachers of various sects, who pretend to preach the Gospel without pay, being, for a time at least, supported by their several denominations. As the salary of Mr. Guenther is barely sufficient, by the strictest economy, to maintain himself and family, it will not allow him to undertake missionary tours, to any distance, at his own expense.

Your committee would propose to your Rev'd. Body, to recommend the above mentioned unsupplied settlements to the Rev. Mr. Guenther, as soon as a reasonable provision can be made from the missionary Fund, to remunerate him for such services, and to open a correspondence with the Rev. Mr. Peterson, inviting him to join our Synod.

4. The chairman of your committee has likewise had the pleasure of visiting the congregation at Lowville, Lewis county, under the care of the Rev. Mr. Wieting, collected by him within the last two years; and he has observed, with heartfelt satisfaction, a great and salutary change in the religious aspect of that country, since the time of his last visit three years ago. Mr. Wieting has since stated to the chairman of your committee, that he has received repeated and pressing invitations, to preach in the town of Orleans, Jefferson county, a place which is fast settling, and is yet unprovided with the Gospel. The inhabitants are desirous to have a Minister of our denomination; and Mr. Wieting is confident that a numerous congregation might be gathered; but, as in all new settlements, they are yet unable to make up a competent salary. It may be advisable, if the missionary fund will allow it, to grant to

the Rev. Mr. Wieting a sufficient sum to enable him for one year, to appropriate part of his time to Missionary services in Orleans, with a request that he report the result of his labours to your committee, before the next meeting of the Synod.

5. The congregation at Danube, Herkimer county, which has been repeatedly vacant since Mr. Guenther removed from that quarter, has been repeatedly visited by the chairman of your committee, and the Rev. Mr. Lawyer has likewise preached there, and since the beginning of the present summer, the Rev. Mr. Thuemmel has been engaged by them, until the meeting of the Synod.

6. The congregations at Stone-Arabia and Minden, officially declared vacant by Mr. Domeyer, at the last session of the Synod, have been visited by the Rev. Mr. Schaeffer, of New York, and last winter gave a call to the Rev. Mr. Lawyer. The present attention paid to the preached Gospel in these congregations, is the more apparent and pleasing, by the contrast which it offers, with their former conditiou.

7. Mr. Lawyer has likewise effected a restoration of that union, which formerly existed between Stone-Arabia and Palatine, after the latter congregation had been left vacant for a number of years, and had partly engaged a Minister of another denomination. The chairman of your committee has the satisfaction to declare, as an eye-witness, the agreeable change which has taken place in this, as well as the other two congregations just mentioned, in their attention to spiritual concerns.

8. The congregation at Johnstown, Montgomery county, having been bereft, at least for a season, of the services of their Pastor, the Rev. Mr. Goertner, has been visited by the Rev. Messrs. Lintner, Lawyer, and the chairman of your committee. Mr. Lape has been recommended to the congregation, to be employed by them, ad interim, until Mr. Goertner's return.

9. Information has been received, through the medium of the Rev. Mr. Crownse, that there are settlements in the county of Madison, where the inhabitants are desirous to be supplied with preaching, by Ministers of our persuasion. The chairman of your committee has since ascertained, that such a settlement is to be found in Hartsville, four miles west of Chitteningo, and hopes to lay more definite information before the Synod, concerning these people, at the next meeting of this body. Settlements of descendants from Germans, are likewise to be met with on Fish and Woodcreek, on the east side of Oneida lake. The earliest opportunity will be taken to visit them.

10. The members of our church in the neighbourhood of Reemsnydershush, which appear to be a considerable number, are still destitute; so is likewise the small congregation in Schuyler and Frankfort; and

your committee would recommend to your body to adopt some measures with regard to these congregations, that they may be preserved.

11 The committee has likewise been much gratified to learn the success of the Rev. Mr. Jacob Berger, in those new places committed to his pastoral care, and that since his settlement in Ghent, new doors have been opened to his usefulness.

In this rapid view cheering to your committee, and indicative of the increasing state of the communion, they could not neglect the noticing of the munificent donation, by an unknown individual, of St. James' church, in New York, for a Lutheran congregation—a gift which is as unparalleled in this country, as it is deserving of the religious gratitude of this Synod.

12. The above named places have attracted the attention of your committee during the past year; and from the sketch here given, it will be apparent to the Synod, that the field for exertion is extensive, but that the labourers are few, and our present means by far too small to accomplish the important objects which Divine Providence points out to us; your committee would therefore earnestly recommend to their brethren of the Synod, to exhort their respective congregations, to make diligent exertions in favor of the Missionary cause.

It would be an easy task, if all should unite in the laudable undertaking, to maintain, at least in one district of the extensive field of Missionary labours, a Minister, who by diligence and perseverance, with the blessing of God, might soon erect a number of flourishing congregations.

Your committee feel persuaded, that our congregations will the more readily unite in this work of Christian love, from the thought, that they will be assisting their own kindred and relatives, to obtain the blessings of a preached Gospel, and that they will be laying a sure foundation for the increase of the church in numbers and respectability, a church which they love, and to the principles of which they adhere.

To further so desirable an object, your committee would recommend that this Synod form itself into a Missionary society, and that each Minister and lay-member exert himself to erect an Auxiliary society, in his respective congregation, after a plan to be digested and proposed by the Synod, as Parent Society.

All which is respectfully submitted.

Ernest L. Hazelius,
J. R. Goodman,
G. A. Lintner,
Henry F. Cox,
Herm's Bouck.

Consecration.

On Trinity Sunday, the 10th day of June, the first German United Lutheran and Reformed Church in Zelienople, Butler co. Pa., was consecrated to the sacred and undivided Trinity, Father, Son, and Holy Ghost.

The services on this occasion were peculiarly solemn and interesting. The exercises were commenced with an anthem. The sentence of consecration, which pronounced the Church to be named *St. Paul's Church*, was read by the President of the Conference*, the Rev. Mr. Schulz of M'Connelsburg. The Confession, Gospel and Epistle were read by the Rev. Mr. Kruegler of Berlin.

Then the Rev. Mr. Schulz delivered a Sermon on Psalm xi. 4. "The Lord is in his Holy Temple, the Lord's Throne is in Heaven," which was solemn, instructive, and appropriate. After Sermon, the Holy Communion was administered by a Lutheran and Reformed Minister, the one handling the bread, the other the cup—and thus beautifully representing the unity of the Spirit in the bond of peace, which ought to exist among Christians, who profess to believe, that there is *one* Body and *one* Spirit, even as they are called in *one* hope of their calling, *one* Lord, *one* Faith, *one* Baptism, *one* God and Father above *All.*

In the afternoon, the Rev. Mr. Manenschmidt of Columbiana, O. preached on II. Corinth, v. 17; and in the evening, the Rev. Mr. Kruegler in the English language on II. Corinth viii. 9.

On Monday at 9 o'clock, the Conference proceeded to business, eight clergymen and two lay-delegates were present. In the evening, the Rev. Mr. Yeager of Shellsburgh, preached on Jerem. viii. 22. Tuesday afternoon, the Conference was closed with a fervent prayer by the President. In the evening, the Rev. Mr. Caemerer of Pittsburg, preached on Numb. xi. 29. On Saturday afternoon, the Rev. Mr. Reichert of Armstrong, had preached the Preparation Sermon on Luke xv. 2.

This notice might be of some interest, especially to those individuals who kindly assisted us in our undertaking, by those contributions which they handed to our minister, the Rev. Mr. Schweizer Barth, when on his collecting tour in 1825, to whom we repeat our heartfelt thanks upon this occasion.

The Committee.

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*The clergymen of the second district of the Evangelical Lutheran Synod of West Pennsylvania, had met on Saturday previous, agreeably to an appointment at the last Synod in Berlin.